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WEEKLY REVIEW.

—THE City Temple, London, was crowded to its utmost capacity on April 23rd on the occasion of the annual gathering of the Baptist Union. The unusual interest evinced was caused by the fact that the foundations of faith on which the Union rests were to be discussed and re-affirmed. Up to the previous Friday or Saturday there had been a decided division in the camp, and it was confidently expected that a separation would take place, but at the eleventh hour a truce was proclaimed, and negotiations entered into with a view to peace.

From the reports of the proceedings which appear in *The Christian* and also in *Word and Work* of April 27th, we learn that a compromise was effected of which one of the ministers writing in *The Christian* says, "On the one hand, the Council withdrew the assertions that the beliefs of the Union were determined by the constituent Churches of the Union. On the other hand Mr. James Spurgeon secured the distinct reprobation of the dogmas of Purgatory and Universalism in a foot note to the declaration of belief." Thus a separation was avoided and ministers who had come with brilliantly prepared speeches to argue their respective sides of the controversy had to take up instead a conciliatory attitude at very short notice. A general feeling of relief seems to have pervaded the meetings that matters were thus settled without further disruption.

We hope that Mr. Spurgeon's protests and the discussions which have ensued thereon will now have the effect of arresting the progress of downgrade theology among a body which has been so conspicuous in the past in its fidelity to evangelical principles as the Baptist denomination.

—THE *Christian Standard* (Philadelphia) says that the Secretary of the Missionary Society of the M. E. Church, Chaplain McCabe, lately received the following letter from a boy: "Dear Chaplain: Inclosed find five cents. If you want any more just write to me." If some who are older, remarks the *Standard*, and have much more money, will send Chaplain McCabe an invitation of this kind, we are sure it would be for the glory of God, and for the salvation of souls. The same paper tells of a man and his wife, both professing holiness, with a farm worth $4,000.00, clear of debt, quite well stocked, and some money ahead, who paid $4 in one year for the support of the preacher. Such kucha Christians are immensely to be pitied. Material prosperity with spiritual leanness is anything but a happy state. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

—THE Madras *Eastern Star* of last week contains about seventeen columns of matter relating to the Madras Christian College commotion. An editorial article, which supports the action of the College authorities in the late revolt, thus concludes—"We think that the students have been given ample reasons by the authorities of the College to suppose that the Christian College is not *Christian* in its aims. The free-scholarships so lavishly bestowed upon non-Christian students, the erection of a Students' Home for the Brahmins long before the very thought of erecting one for the Christian students suggested itself to anybody's mind, the studious avoidance of all cases of conversion of students though some such cases now and then arose, all these facts go to prove most emphatically that the Christian College has been made to appear to the Hindu students as an unevangelistic and purely educational institution. If 'the policy pursued by Dr. Miller which carefully avoided the use of any active means of conversion' has, as the students aver, resulted in bringing 'renown and popularity' to the College, such policy [illegible] to be condemned as a cowardly abandonment of the cardinal principle that underlies all missionary enterprise. Now [illegible] the ice has been broken, now that the danger attending the conversion of a College student has been bravely encountered and overcome, we trust that the College authorities will hereafter fearlessly raise their missionary flags and strive always to present the College to the public as above all an evangelistic agency."

—A CONTRIBUTOR to *The Times of India* occupies over a column in endeavouring to demonstrate that total abstinence, vegetarianism, and tricycle riding combined are an effective antidote to sun-stroke in India. About the benefits of total abstinence there can be no question. Last year in America an unusual number of cases of sun-stroke occurred, and it was noticed that "those suffered most who were addicted to the use of alcohol." The argument in favour of vegetarianism is also strong, because it is almost exclusively the diet of the natives, who go bareheaded. But as for tricycle riding, it will be well for persons to be fully persuaded in their own minds before trying it in the sun.

—THE Queen has conferred the Albert Medal of the Second Class upon Mr. James Spring, a private in the 1st Volunteer Battalion of the East Yorkshire Regiment, in recognition of the conspicuous gallantry displayed by him in saving the life of James Sharp, in St. Andrew's Dock at Hull. It would be well if volunteers and regular troops were more often thus occupied. It is much more agreeable to hear of a Medal conferred for saving a man's life than for taking it.

—THE *Bombay Catholic Examiner* appears to look upon drunkenness in priests as a trifling offence. It tells the following as an "amusing" story from St. Petersburg:—

"A few days ago the Czar went, without previously announcing his visit, to a religious house where his Majesty was received but not recognized. When the Czar asked that divine service should be celebrated a monk replied that it was impossible, as the priests were all asleep. But some people outside, who had seen the Czar enter the establishment, hastened to warn the monk who their visitor was. The monks accordingly proceeded to officiate in the Church. Unfortunately, several of them gave unmistakable signs of having refreshed themselves too copiously at luncheon, which so incensed the Czar that, on returning to the palace, he sent at once for the chief of the Holy Synod. The offending monks have since been banished to distant monasteries."

These were priests of the Greek Church, of course, but the *Catholic Examiner* does not mention this; and doubtless many of its readers are ignorant of the fact. It is a far cry to Russia. Drunken priests can be found nearer home.

—WE received a telegram from London on Wednesday morning saying that Sir John Gorst, Under Secretary of State for India, had stated that the C. D. Act was suspended in Bombay. This announcement was probably made in the House of Commons on Monday night, and represents the intention to which the Imperial Government has been forced. But at the time these words are written that intention has not been carried into effect. The Act is still in full swing in Bombay. This telegraphic news is in suggestive contrast to that received by the mail which arrived in Bombay on Monday. That mail brought the intelligence that on the 24th ult., Professor Stuart, M. P., endeavoured to obtain from the Government some information for the members of that House regarding certain official documents which had been issued in carrying out the infidel system of licensed sin in India. But Sir John Gorst assumed a position of obstinate know-nothing-ism. That attitude, however, he no doubt speedily discovered was the opposite of a success, for within a few days of his declining to know anything about an obscene official document issued by order of the Commander-in-Chief in India, the members of the House of Commons were supplied with *fac-similes* of it by the Gospel Purity Association of London, with other interesting official information. Sir J. Gorst was thus by his evasive know-nothing-ism placed in the awkward predicament of having it publicly proclaimed that every private member of the House of Commons was better informed than himself about the affairs of his department. But suspension of the Act in Bombay will not stop the agitation against this licensed iniquity. The abomination will have to be swept out of India altogether.

—ABOUT twelve months ago, the Revs. George Bowen and H. Lateward presented

a petition to the Bombay Commissioner of Police from a considerable number of European inhabitants, protesting against the licensed market of vice in Cursetjee Sooklajee Street. The chief Mola of the Borahs, who have a house for their sacred festivals in that street, also presented a petition to the same effect. In consequence of these protests most of the keepers of bad houses there received notice from the Commissioner to quit. A great scandal was thus abated, and the evil characters were scattered, much to the annoyance of the owners of the property which was occupied by them in Cursetjee Sooklajee Street. It is notorious that houses used for infamous purposes are rented at higher rates than others. A commotion has now been got up for the purpose of re-establishing this public market of vice; and it appears to have found sympathy either in the Governor or in those who constitute his Council. On the 24th of March last the Government issued an order to the police authorities to find a place for the segregation of the evicted evil characters. Failing any other "suitable" locality, they are to come back to their old haunts. Segregation is a diplomatic word designed to cover one of the most disgraceful of policies. It is adapted to intensify the evil of licensed sin. It is bad enough for a Government which should be a terror to evil doers to issue authorisations to do evil. It is worse to congregate these authorised evil-doers into a particular locality, and thus establish an open market for vice. The Bible speaks of the strange woman as following her unholy calling in secrecy, "in the twilight, in the evening, in the black and dark night." The Government of Bombay are in favour of exactly the opposite. If they are well advised they will reconsider their course. Reconsideration now will save them a deal of trouble. Not only will the C. D. Act have to go, but the Government will have to assume towards this evil of immorality the only legitimate attitude for Government, namely, that of discouragement and repression. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

The Presiding Elder of the Ajmere District, Bengal Conference, M. E. Church, having changed his head-quarters, asks that his correspondence be directed thus: Rev. C. P. Hard, Jabalpur, Central Provinces.

A good revival spirit, says the *Indian Witness*, prevails at Dhurrumtollah Street Methodist Episcopal Church, Calcutta. Pastor Warne has received over forty persons into the Church during the past two months. All the interests of the Church are in a hopeful condition.

Authors and printers sometimes misunderstand one another. A correspondent of the *Pacific Methodist* writes:—"After noting the signs of progress in China, I closed the paragraph with this short sentence, 'Truly, the day is dawning.' Imagine my surprise when I read, 'Truly, the dog is drowning!'"

All the World for May contains as its frontispiece a finely executed portrait of Mrs. Booth-Tucker, of the Salvation Army, in native Indian costume. The principal engraving in the English *War Cry* to hand by Monday's mail, represents "the first Indian Staff Council," which was held in Bombay not many weeks since.

THE BIBLE AND PUBLIC SCHOOLS.

Debate at the Y. M. C. A.

The usual weekly meeting at the Y. M. C. A. Rooms, Apollo Bunder, on Friday of last week, took the form of a debate on the question, "Should the Bible be taught in Public Schools." Mr. Henry Conder presided.

The case for the affirmative was opened by Mr. Harrington. He dwelt chiefly on the elevating tendency of Scripture teaching, and remarked that the people who did not wish their children to be taught the Bible were usually either Roman Catholics, or people of loose morals whose lives would be condemned by the teachings of the Scriptures.

The seconder of the affirmative spoke of the capability of children to receive and assimilate religious teaching as illustrated by the story of the child who took the umbrella with her when she went to Church to pray for rain.

Mr. Boulton for the negative took up the aspects of the question lately dealt with by the London School Board. He argued that the teaching of Scripture should not be entrusted to men who were not Christians, as many schoolmasters were not; that it would not enhance the children's respect for the Bible to have it treated as a common reading book; and that it would not be possible to keep its teachings free from sectarian bias in public schools.

His seconder advocated that Sunday Schools of all denominations should be registered in connection with the public school system, and that in School Board examinations children should be required to bring Sunday-school certificates as to their proficiency in religious knowledge. This he thought would obviate the difficulty of the parent's objection to any other form of religious teaching being given to the children other than that of their own particular sect. A subsequent speaker thought this would be State-established religion with a vengeance.

In the discussion which followed, and which was sustained by the keenest interest throughout, the subject naturally divided itself into two parts, as it concerned India, and as it concerned the Home country. Several speakers asserted the need of some radical change in the present system of Government education of the Natives of India. One affirmed that it was a scandal and a danger to the State. A Native gentleman said that the Government schools made sceptics. He advocated that all schools should contain some sort of religious teaching, either Hindu, Mahommedan, or Christian, on the ground that any religious belief was better than none. Another speaker said that the Christian religion ought to be taught in Native schools along with the English history. People who knew our history ought to know our religion also, which made that history. With regard to England too, the consensus of opinion was strongly in favour of Bible teaching.

Mr. Morris earnestly advocated a religious basis for all education. "The fear of the Lord is the beginning of wisdom." The Word of God should be read in all schools and Christian men chosen for teachers. It was not only the intellect that required education, but the heart also.

Mr. Robertson advocated a return to the old denominational schools, and the abolition of School Boards. An education without religion was worse than no education at all. He spoke strongly also about the state of affairs at the Madras Christian College, and said that if religious teaching was kept in the background as much as it was reported to be, that College was a fraud, and ought to be abolished at once.

When the question "Should the Bible be taught in Public Schools" was put to the vote, no one was surprised at the unanimity with which it was decided in the affirmative, and some amusement was caused by Mr. Boulton declaring that he would just as readily have argued on that side if Mr. Harrington had not first chosen it.

H.

OUT AND ABOUT IN BOMBAY.

The Women's Auxiliary Missionary Society, in connection with Grant Road M. E. Church, has entered upon another year of work under encouraging circumstances. The second monthly meeting was held last week at the Zenana Mission House, and was fairly attended. The work supported by this Association is growing, both as regards the employment of Bible women, and the care of orphan and neglected children. The responsibility of each member to engage in personal effort for the salvation of the heathen around, as well as to help by subscribing to the funds, was pressed home. An interesting meeting was concluded with a reading by Miss Armstrong, called "Mrs. Prickett's Missionary Box." The next meeting will be held at Grant Road Parsonage on the second Thursday in June. The following hold office for the current year:—President, Miss M. Abrams; Corresponding Secretary, Mrs. Stuntz; General Secretary, Mrs. Williamson; Treasurer, Mrs. Pereira.

One of the ladies engaged in the work of the I. F. N. S. & I. Society in this city, tells of manifest blessing just now in the school work among the Beni-Israelites. The attendance has increased and the deportment and attention to Scripture teaching is improved. An old scholar (now a young widow), visiting the school a short time ago, boldly declared her faith in Jesus as the Messiah in the presence of the whole school.

At the Grant Road Weekly Prayer Meeting the other evening, Rev. W. W. Bruere said that there were Christian workers in this city and all around, who were content only to sow the seed without expecting to reap. They had been doing this for many years. He was now strongly impressed with the idea that the people in whose hearts this seed is being sown with so little result

KEEP DYING ALL THE TIME

and the seed is thus lost. They should look to reap as well as sow.

Items for Sailors.

There is a proverb which says that no man is a hero to his own valet. The Christian who can challenge the opinion of those with whom he lives as to the reality of his profession, is on the right track. Better still, when his light so shines that they are drawn to seek and find the same secret of right living for themselves. Some interesting testimonies anent this were given a few

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nights since at the Salvation Army Meeting, Bori Bunder, from some Man-of-war's men just leaving for England. The ship's cook who had been a Christian seven years, challenged his mates both saved and unsaved, who were present, to say whether his life did not bear out his testimony. A comrade followed who testified that the first speaker had been the means under God of his conversion. Another when awakened by the Spirit of God and in sore trouble of soul, this same comrade had led into light and peace. Two others followed from the same ship to tell of the grace of God that had met and was keeping them. In appealing to his unsaved comrades to come out on the Lord's side, one of these latter said, "If we can live Christian lives on board a Man-o'-war there is no other ship where it can't be done."

The first, second and third officers of a Merchantman recently in dock in Bombay, were all converted, the week before they sailed, at the Sailor's Rest connected with the M. E. Mission—a good inauguration for the new building. There would be fewer casualities at sea if such experiences were more general; and it would be a good thing for owners and passengers alike.

At the monthly meeting of the Indian Temperance Association held on Monday evening at the Kalbadavi Institute, the Rev. H. C. Stuntz told how the State in America from which he came, had passed a prohibition law about three years ago. This law made it a crime to buy, sell, give, or carry, intoxicating liquor. The result is that fifty jails in that State are empty. One-third only of the former staff of police is required, and there are but half as many criminals. He thought that the only consistent position for those who wished to do successful work, was the position of total abstinence. The Temperance work that does not stop drinking is a failure. Alchohol is nothing more than the rotten juice of grain. A man would have to drink 9½ kegs of beer to get as much solid nourishment as was contained in 1¼ inches of beef-steak. He went on to describe the evil effects of alchohol on the mechanism of the human body, and showed that it always tears down and never builds up. He thought a series of lectures would be useful in Bombay, illustrated by diagrams and experiments, to elucidate this fact. This Association ought to demonstrate to the people that health in India is best preserved without drink.

EUSTACE REYD.

AN AWKWARD VISITOR.

A BIG tiger made his appearance the other evening on the verandah of Mr. Nanabhoy Byramjee Jeejeebhoy's bungalow, "Springwood," at Matheran. Mr. Nanabhoy and several of the members of his family returned to their bungalow after an evening ride, and when they were making preparations for dinner, a large tiger was observed prowling on the verandah of the bungalow. An alarm was raised by the children, and such was the panic caused by the presence of the most unwelcome visitor that they all lost their presence of mind and forgot to close the [illegible] door of the drawing-room. A number of [illegible] armed with sticks, then came out of their quarters and created a great noise which frightened away the brute.

AN IRISH QUAKERESS AMONG AMERICAN FREEDMEN.

THE widow of Richard Allen, a well-known Quaker philanthropist of Dublin, herself a Minister in the Society of Friends, has been spending the last two winters in the Southern States of America, working and holding meetings among the freed slaves and their descendants. In "A Week in Virginia" she gives the readers of *The Friend* (London) an interesting glimpse of her experiences.

Beginning at Somerton, where is an ancient Meeting established by George Fox, the founder of the Society, she stayed with descendants of the Friends who entertained him 200 years before. The Meeting-house at Somerton was burnt down by incendiaries, soon after the war, because Sarah Smiley, who was working among the coloured people, held a meeting with them in it, so that the present house is comparatively new. The Church of the coloured people, called "Zion," is about half a mile distant. There Mrs. Allen held meetings and was warmly welcomed. She says, "Though the coloured people gave me such a warm welcome, it was not shared in by the whites; they hoped that my visit of the previous winter was the last, and thought that the Friend elder who went with me 'ought to know better than to go to nigger meetings.' Some were greatly shocked, because on one occasion the coloured minister sat in the gallery of his own Church with us. And another person, with whom I was not acquainted, complained of my passing him, when driving, without noticing him, and shortly after speaking to a coloured man to invite him to the meeting; so that with these complaints and many others still more trifling or entire fabrications, I may well unite with the coloured people in their prayers, 'Oh Lord go *before* thy servant as a leading lamb, and *behind* as a backstay; be on both sides of me as a wayfaring God, and let my feet be roughshod with the Gospel.'"

Of a meeting at a place called Gethsemane, about five miles distant, she says:—"We had a very precious time, about 300 present. I am sure those to whom these meetings are new would be greatly touched by the earnestness of the people, the fervency of their prayers, and the pathos of their singing."

They sang—

"Oh give me Jesus, Oh give me Jesus,
You may have all this world;
But give me Jesus.
Oh when I am sinking down,
Give me Jesus.
Oh when I'm called to die,
Give me Jesus."

"I told them I liked it greatly, but that *I wanted Jesus while living.* This was greeted with many nods and 'that's so'—and then I spoke of the necessity of a Christian life, a faith in Jesus that was shown by daily acts."

At a neighbouring meeting, the people were deeply interested in Mrs. Allen's story of her travels in the Holy Land, and at the conclusion proposed "a collection to forward the good sister on her journey from place to place," singing the while some of the old plantation melodies.

Mrs. Allen is amply supplied with this world's goods, and well able to pay her own expenses, so that this attention was chiefly valued for the spirit that prompted it. In thanking them she replied that she believed in people's pockets being converted as well as their hearts, and that it was right to help forward the Lord's servants, but as she did not need it, she would lay it out in hymn books for them. The same experience was repeated the next day with the same result. Its value was returned in Sabbath School books. The minister of this place has three or four Churches under his care, and a membership of many hundreds. It is marvellous how the coloured people have organised their Churches, built good houses, having Sabbath schools, &c.; but their affections seem to centre round their places of worship, and though many of them cannot read, there is a fervour and earnestness about them that is very stimulating.

Mrs. Allen took some pains to organise Temperance and Mothers' meetings among the people. With the help of some women Friends in the neighbourhood of Franklin, a Mothers' Meeting of nearly thirty members was established. Of this Mrs. Allen says:—"I was greatly struck with the cleanliness and thrift of these people, some of whom had been slaves. It is a great advance to get any white people to take part in meetings for them. I do trust a rich blessing will rest on these efforts, and I feel very thankful to those who have supported me; for the work is so very unpopular; and of course it is more difficult for those who live in the midst of so much prejudice to take their stand than for a stranger. It is the more ignorant white people who are so opposed to the work, and some of the old slave-owners. With all this, it is only right to say that many are extremely kind to the coloured people. You may see white and coloured children playing together, white and coloured people sitting together picking pea-nuts in the fields, white and coloured men drink together in the saloons; but they must not enter the same place of worship, and anyone holding meetings with them is hardly tolerated. Still I can see an advance since last year, and some are upholding the work who did not before. Surely the prayers of this despised race have been answered: 'Stand by Thy servant, Lord; back her up by Thy loving presence,' and amidst it all I can say:—

'Tis sweet to work for Jesus.'"

IMPORTANT TO SPEAKERS.

A SHORT time ago, remarks a writer in the *Standard of the Cross*, I was asked to deliver an address at a festival given to our Sunday-school. Not being prepared with anything suitable for the occasion, I tried to picture to the children, in a comic way, the dolefulness of my position, when suddenly I asked them this question, "What would you do were you compelled to stand on a platform before so many bright boys and girls, who expected a speech from you, and had nothing to say?" You may imagine my feelings when one small boy replied: "I'd keep quiet." The audience was convulsed in laughter, and I sat down.

AN ARCHBISHOP'S WIFE ON DRINK.

AT a great meeting of women recently held at Maidstone, England, Mrs. Benson, wife of the Archbishop of Canterbury, said drunkenness did not come to women from a sense of good-fellowship, as was the case with men, but in many instances the very peculiarities of the woman's nature induced her to resort to the use of alcohol in order to cultivate a fictitious strength wherewith to go through times of anxiety and watching. She urged her hearers, however, to resist this, and by discarding this artificial strength to test the actual extent of their own strength. Mrs. Benson added that she had only been a total abstainer for two years, but that period had been sufficient to convince her that no ill effects arose from a discontinuance of the use of intoxicants.

Epitome of News.

Saturday, May 12.

—Mr. K. M. Shroff, Secretary of the Bombay Society for the Prevention of Cruelty to Animals, writes to the *Times of India* to complain of the very unsatisfactory way in which that Society's cases are dealt with by the Magistrates at the Fort Police Court. The fines inflicted are ridiculously inadequate. A fine of eight annas for working a bullock with a tumour on its neck as large as a cocoanut so encouraged the owner that he put it in the cart again the next morning, but fortunately being detected by the Society's agent it again cost him two rupees. Mr. Shroff also complains that instead of taking these cases soon after the Court commences at 11 a. m., as has been the practice for the last eight years, everybody concerned, including the wretched animals are kept waiting about till between 1 and 2 o'clock, in the open sun

—The Bombay Municipal Corporation has decided to improve Church-gate-street by making it a uniform width of seventy-five feet. It is proposed to take up gradually the land required as opportunites offer. The scheme was estimated to cost about a lakh and a half.

—Rev. E. W. Parker writes to the *Kaukab-i-Hind* as follows, concerning the storm which recently desolated Moradabad, causing the loss of 200 lives :—

" We have had a terrible storm here. Never have seen anything like it before. It came with hail, and nothing could stand against it. There is not a whole tree in our yard—not a tree of any kind with any leaves or fruit on it. The bark even is beaten off the smaller trees and nearly one half of the trees are down flat. Thousands of houses are unroofed, and many lives are lost. The wife and one child of Babu Ram Sukh, one of our Christian teachers, were killed by a falling wall. The plaster on exposed houses was beaten off as with a pick, and the walls must be replastered. Our loss is several hundred rupees. The upper windows of my study were broken in and the hail stones were driven quite across the room and broke the glass in my book-case, hitting against the opposite wall. Glass doors were broken which were protected by a verandah ten feet wide, and at the end of twenty minutes there was a bank of hail stones against the doors and wall inside the verandah. Blocks of hail stone, frozen together, were found next morning quite one foot in diameter. One barrack went quite down here, killing several Natives and injuring soldiers. Several bungalows were partially unroofed, and the solid *pakka* wall built with numerous abutments of the racket court was blown down as though it had been a feather. I never heard of solid walls being blown down before but there are strange instances here. The wall that fell on the teacher's family was of *pakka* brick and plastered with *pakka* plaster. The foundation was undisturbed but the wall was broken off about four feet from the ground. Two more of our people were injured in the same house. The whole land is desolate—no green thing to be seen. Even the beautiful hedges are all stripped and the bark beaten off from the shrubs by the hail so that they show a white appearance instead of green.

I have just been to our other bungalow. It is awful ; not a house with any roof except the *kothi* itself, and doors without glass, although inside verandahs : soldiers' buildings beyond ours are quite unroofed."

Monday, May 14.

—The *Overland Mail* says : " The *Economist* asks the pertinent, and it must be owned, most timely question—'*Is the Indian Government capable of rendering accurate accounts of its income and expenditure?* When a Financial Secretary states an estimate in March, showing a surplus of 500*l* ; at the end of July revises it to show a surplus of 60,000*l*. ; about the first of September discovers that he has a surplus of 642,000*l*., and finally winds up with a statement of accounts exhibiting a surplus of 178,000*l*. only, whilst his receipts have exceeded his latest estimate by 576,000*l*. and his expenditure has outgrown his last figures by the enormous sum of 1,040,000*l*.—when we say all this has happened within one year —namely 1886-7—it is evident that there is something rotten in the system of estimating and accounting for Indian finance, and, as the *Economist* says, it is time that ' some inquiry should be made in the House with regard to it.' "

—An American contemporary says that the great Brighton Beach hotel on Coney Island, about 500 feet long, 160 wide, four stories high, is being moved 1,000 feet back from its former location. The sea has for years been carrying away the sandy shore and at length the site of the hotel was reached by the water line. The building is being carried on platform cars, drawn by six or seven locomotives.

—Another contemporary reports that the New York Assembly has decided to substitute death by electricity for hanging in capital cases.

—Mr. Pritchard Morgan left North Wales on April 24 for London with six bars of gold, weighing 895 ounces, and value upwards of 3,000*l*. This makes altogether more than 2,000 ounces of the value of 8,000*l*. since the opening of the mine

—Meetings are reported in London in favour of Home Rule for Wales and also for Scotland

—The *Overland Mail* says in regard to what it designates as the " Hydera-very-bad-business "—" Nothing can get over the damning fact that somebody has appropriated seventeen-twentieths of the total authorised capital of the company in the shape of fully paid up shares, and has plucked the Nizam by selling him back part of the same shares at a ridiculously high price. . . . . We do not ourselves believe that any inquiry will be satisfactory that is not made on the spot, and by a strong and independent commission. . . . . The India Office appears, judging from Sir John Gorst's answer in the House of Commons, to be unwilling to accept any responsibility for what has occurred, and this is a very serious feature of the case. Now that so much has been made public of a compromising character to the reputation of high officials, Native and European, it is impossible that these transactions should be allowed to pass without a searching investigation."

—Another Bill directed against Chinese immigration into the United States has been introduced in the House of Representatives. Its provisions limit the time for the admission of Chinese to the country to ninety days after the passing of the Bill, and denies them the right of citizenship.

—According to the correspondent of the *Daily News*, the Crimean Peninsula is to have a canal cut through it. After many schemes have been discussed by the Russian Government there appears now every prospect of the undertaking being carried to a successful issue, not by the Russians but by a French company and French capital. The Imperial Government has already given its adhesion to the project. The total length of the canal will be 111 versts, and when completed will unite the Sea of Azoff and the Don Basin with the Black Sea and basin of the Dnieper. The canal will have a mean depth of fourteen feet and will offer very great advantages to the south-western provinces, which are rich in cereal products, salt, and minerals. The Black Sea and Azoff Canal Company commence operations with a capital of 85,000,000 frs. The works will probably occupy about four years, and will be directed by M. Epsin the superintending engineer of the Suez Canal.

—Considerable interest has been manifested in the forthcoming exhibition of Irish industries which is to be opened at Olympia on June 4, and the whole of the space at the disposal of the council has already been taken up. An excellent display may be anticipated, including agriculture, textile manufactures, shipbuilding and sea industries, machinery and engineering, mining, paper-making, scientific appliances, and fine arts.

—Intelligence was received at Queenstown on April 20 that the Cunard Mail Steamer *Etruria*, which left New York on April 14 at 10 a m passed the Fastnet at 7.5 p. m. thus accomplishing the passage in six days, four hours, making allowance for difference in time. It was the fastest eastern passage on record.

—The *Bombay Gazette* reports a distressing casualty in the harbour on Saturday afternoon, when a young Scotchman named Driscoll lost his life. Deceased, who was a Quarter-Master of the MacIverLine steamer *Niagara*, was engaged in the after part of the vessel as she was steaming from her former position in the harbour to the docks, where she will load. Suddenly he was missed, and a lascar who was amid ships pointed out to Mr. Morgan, one of the officers, that a *sahib* had fallen into the water. Throwing out a life-buoy, Mr. Morgan raised the cry " A man overboard," and the steamer was brought to. In the meantime, a boat was got ready for lowering, and Driscoll was seen at some distance swimming for the life-buoy. By the time the boat was manned, the deceased, unable to seize the life-buoy and, as is believed, seized by something below the surface, was observed to sink. The boat's party continued the search for four hours, but deceased not having once again risen to the surface, the party was unable even to recover the body. Driscoll had only joined the ship at the commencement of the present voyage

—A Mahommedan named Shaik Ismail, has charged the Sister Superior of St. Mary's Home, at Poona, with kidnapping his granddaughter. The case came before the Poona Cantonment Magistrate on Friday, when the complainant said he did not wish to proceed with the case. The Magistrate said the charge was a non-compoundable one, and could not be quashed. The grandmother of the child placed her at the Home and signed a bond to the effect that she would not claim the child. It was disputed that the complainant had any claim to call himself the child's grandfather. The case was adjourned for the attendance of the father whose existence had previously been denied.

Tuesday, May 15.

—Private Venart, King's Own Scottish Borderers, ran *amuck* in the Fort at Delhi on Sunday. It seems he was under the influence of liquor. At noon, when he was at the coffee house, he demanded a stick of tobacco on credit, and the coffee house-keeper refusing, he seized a knife and attacked the man, who, however, escaped. The Provost Corporal came with a guard and endeavoured to arrest Venart, who struck at the Corporal with the knife, inflicting a slight flesh wound, and breaking through the guard, rushed bare-headed out of the building. He next came across a party of native servants and attacked them. They all contrived to get away, except one punkah coolie, who was lying fast asleep. Venart planted his knees on his chest, and, thinking he had killed him, attempted no further violence. He then made for a well ran down the steps, and faced about, and de any one to take him. The guard the proached him with fixed bayonets. He a determined fight, and received a la wound in the right side before he co overcome. The punkah coolie was immedia

removed to the hospital." Little hope is entertained of his recovery.

—The *Indian Witness* says: The coinage in India 1886-87 amounted to 462 lakhs, the operations of the Bombay Mint accounting for no less than 354 of this. In the matter of revenue, by seignorage, profit on copper coining, and so forth, the Bombay Mint earned nearly 7 lakhs, the Calcutta Mint 2. The Calcutta expenditure is more than a lakh higher than that of Bombay. The Mints have cost the country during the last five years 26 lakhs, giving an average loss of over 5 lakhs a year, and this falls entirely in Calcutta.

—A tremendous explosion, fortunately unattended by any loss of life, has taken place at Aden. About 3,200lbs. of blasting gelatine, a large quantity of Bickford's fuse, and other materials of a highly explosive nature went off, causing a terrific shock. Some shells, weighing about 250 lbs. each, were blown a distance of nearly a mile The explosives belonged to the Aden defence works at Steamer Point. From enquiries made, it would appear that no blame is attributable to anybody connected with the works, and the accident is thought to have been caused by lightning.

Wednesday, May 16.

—The P. & O. Company's s. s. *Thames*, with the English mails of the 4th instant, left Aden for Bombay at 3 p. m. yesterday, (Tuesday).

—An industry not so much for the purpose of manufacturing artificial sponges as for rearing them has been set on foot. M. Oscar Schmidt, professor at the University of Gratz, in Styria, has invented a method by which pieces of living sponge are broken off and planted in a favourable spot. From very small cuttings of this kind, Professor Schmidt has obtained large sponges in the course of three years, and at a very small expense. One of his experiments gave the result that the cultivation of 4,000 sponges had not cost more than 225 francs, including the interest for three years on the capital expended. The Austro-Hungarian Government has been so much struck with the importance of these experiments that it has officially authorized the protection of this new industry on the coast of Dalmatia.

—*The Sentinel* (London) says—"We lately had the pleasure of reporting the presentation of an enormous petition of 150,000 men to the Danish Government against the State regulation of vice. That has been followed by one from 120,000 women. Thus the two petitions represent together 270,000 signatures. These include nine-tenths of the parish clergy at Denmark, who not only appended their own names, but collected signatures amongst their parishioners. Our Danish friends are marching on to victory. On another page *The Sentinel* reports that the system has lately been abolished in the capital towns of Norway and Switzerland, and that Italy has just been added to the honourable list of places where such legislation no longer exists.

—The *Christian Commonwealth*, (London) speaking of Mr. Alfred S. Dyer's letter entitled "Infidel Government in India" says:—"Sir John Gorst, when this matter was first introduced, took the usual official line, and endeavoured to discredit Mr. Dyer's statements. The letter which we published this week, however, is a conclusive reply to these insinuations of Indian officials, and a triumphant vindication of the position which Mr. Dyer has assumed. In this letter official documents are quoted which were never intended to see the light, and by means of which the official administrators of licensed sin are condemned out of their own mouths. A profound impression has been made upon the Christian conscience of the country by the revelations which we have published, and there are indications of the rise of a storm of indignation which will be too strong to be resisted by any of the usual tactics of officials and their minions."

Thursday, May 17.

—The Upper Burmah Summary reports several dacoities in the Shwebo district. In one case the police pursued the dacoits and killed two and wounded three. The police also captured some arms. Two supposed spies were murdered by dacoits. Mogoung is also disturbed. The remainder of the Northern Division is quiet. In the Eastern Division there were a few ordinary dacoities only. The Central Division, excepting Sagaing, is quiet. In Sagaing several dacoities have occurred, and a number of houses were burnt by dacoits, who also carried off one man and woman. In another case the dacoits were driven off by the villagers. In the Myinmu district one important Boh was killed and another captured. The Southern Division is quiet, except Myingyan and Minbu. In Myingyan five dacoits were killed; one was arrested in Minbu. Mr. Locke, Police Inspector, with the Yeynangyoung column of military police, had an obstinate encounter with dacoits under Boh To. The fight lasted two hours. Fifteen dacoits were killed and some arms captured. On our side two men were severely and one slightly wounded.

—Private Oshaughnessy, of the King's Own Scottish Borderers, threw himself off the upper storey of the barracks at Delhi and was killed on the spot.

—The *Poona Observer* reports that two European lads, the sons of Mr. Robinson, Jailor of the Military Prison at Wanowrie, and Mr. Cabral, Apothecary at the Station Hospital, went out shooting birds with catapults. These boys, aged ten and eleven, appear to have succeeded in knocking down a bird, which fell into a drain, near the military prison, Wanowrie. In their efforts to recover the bird, both lads met a watery grave. One of the boys dived in first after the bird, but failed in his endeavour. His youthful companion, seeing him drowning went to his assistance, but sank with him. Two other lads, brothers of the deceased, witnessed the accident, and returned at once to give information. The bodies were recovered after half an hour by the soldiers of the Royal Fusiliers: and after the usual official examination had been gone through they were handed over to the parents.

—A correspondent writes to the *Times of India* that there are certainly two tigers at Matheran. "One enormous brute has been seen at Porcupine Point, in broad daylight, his stripes standing out in the sunshine as clear as the telegraph wires at the office. Another much smaller presumably a female, at Chowk Point was seen by several ladies who were startled and terrified by its sudden appearance and quick disappearance in the jungle. We have a trap here, set in the most frequented beat of these dreadful wild animals; it is baited with a live dog, and the kind ladies, every day in their morning walks, go down and feed the poor animal."

Friday, May 18.

—The total number of deaths registered in Bombay during the week ending Tuesday, 15th May, 1888, was 463, being 15 less than the preceding week and 49 more than the week ending the 10th May, 1887; 19 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 20; Brahmins, 8; Bhattias, 4; Hindoos of other castes, 236; Hindoo outcastes, 35; Mussulmans, 103; Parsees, 28; Jews, 2; Native Christians, 17; Europeans, 6; Negro-Africans, 1; other unknown races, 1; while the rate of mortality per 1,000 of the population was 26·23. There were 92 deaths from remittent fever, being 5 less than the last week and 3 more than the corresponding week of last year. There were 7 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 12. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 77, 25 and 14 last week, against 67, 19 and 5, respectively, in the corresponding week of last year. During the week 296 births were reported in the different districts.

—Exchange: The market has again given way, owing to a steady demand for Bank Paper by Banks and merchants, ready and forward. A little Bank Demand was given in the early part of the day at 1s. 4 1-16d., but this evening Private Demand was sold at this price to a Bank. Bank wire for forward delivery was done at 1s. 4 1-16d., and the closing transaction this evening was a line of ready wire at 1s. 4d. Calcutta is weaker than we are, if possible. Although Credits were quoted at 1s. 4 3-16d., there were none offering at less.

—An inquest was held at the Prince's Dock yesterday afternoon on the body of Mr. Edgar Philipson Harrison, third officer of the P. and O. s. s. *Shannon*, aged 28. The deceased who had been slightly ailing for about a fortnight was found in a comatose condition in his cabin about 6 a m. and died shortly after. The jury, after a few minutes' consultation, returned a verdict to the effect that death was due to an overdose of opium which he voluntarily administered to himself by misadventure.

—The Bishop of Bombay goes home by the mail to-day on four months' leave. The chief purpose of the Bishop's journey is to attend the Pan-Anglican Synod which will be in session at Lambeth Palace from the 4th of July to the 27th, and at which nearly the whole of the Anglican Episcopate throughout the world, numbering over a hundred members, will be present.

TELEGRAPHIC NEWS.

London, May 11th: Sir Henry James has been appointed chairman of the Parliamentary Committee appointed to investigate the circumstances attending the formation of the Hyderabad (Deccan) Mining Company.—The British Government will sign an agreement to-morrow assuming the Protectorate over North Borneo.

London, 12th: Mr. Dillon has been senenced to six months' imprisonment for his speech on the 8th ultimo.—The Lord Mayor has opened the Italian Exhibition in London. —The Czar, while reviewing some troops at Zarskoeselo, was fired at with a revolver by a Lieutenant Timovieff. His Majesty was unhurt. The would-be assassin was arrested.

Simla, 13th: A telegram from Srinagar, dated the 11th inst., states that cholera was slightly less. Out of 127 cases 63 deaths had occurred in Srinagar during the previous twenty-three hours.—The ladies, families and the remaining followers of Ayoub's party, numbering 454 persons, left Karachi for Rawalpindi, by special train on Friday morning.—The Ameer is reported to be sending additional troops to Jellalabad to assist in the expedition against the independent tribes north of the Cabul river.

Charlottenburg, 13th: The Emperor Frederick is stronger, and to-day walked, without aid, in his study.

London, 14th: The Marquis of Salisbury, in reply to a deputation which waited on him on Saturday urging the Government to watch over the interests of merchants at Suakin, said that a British Protectorate in that quarter would be contrary to Treaties. Government was, however, anxious to restore the trade at Suakin, with a view to promote the prosperity of the Soudan and stifle slavery.

St. Petersburg, 14th: It is denied here that Russia is making preparations for a *coup de main* in Central Asia or against Persia.

Russia, it is asserted, seeks to protect her frontier in the event of any insurgent movements in the direction of Herat.

Rangoon, 14th: The Assistant Commissioner of Pagyi telegraphs: Tun Baw, one of the leading dacoit Bohs, and one Minor Boh were killed on the 12th, by a party of police. Some important captures were also made.

Madras, 15th: A number of wealthy natives assembled yesterday evening at Pacheappah's College Hall, to ascertain the general sense of the native population as to whether it is advisable to supplement the funds of the Pacheappah's College, so as to raise the standard of that institution and make it a first grade college, where Hindoo religious instruction might be imparted, as well as secular; or to raise funds to establish a Hindoo National College. The meeting was presided over by Sir Ramaswamy Moodeliar, the Sheriff of Madras. The meeting was of a private nature, but it has been ascertained that the meeting was of opinion that it was advisable that the funds of the Pacheappah's College should be supplemented. It was resolved to invite subscriptions for the purpose immediately. When sufficient funds are forthcoming, a public meeting will be called and the scheme be given practical effect.

London, 16th: In the House of Commons last night, Mr. W. H. Smith moved for authorisation to issue from the Consolidated Fund the sum of £350,000 for the purpose of building and arming vessels for defence of Colonies, and £2,600,000 for defence of ports and coaling stations. The House adopted the former motion by 92 against 48 votes. The debate on the latter motion was adjourned.—According to Russian accounts received from Merv, a conflict took place on the Afghan frontier on the 6th instant, between a body of Salor Turcomans and some Afghans, owing to the Afghans having claimed tribute from the Salor Turcomans. The losses were four killed. The Salor Turcomans afterwards returned to Russian territory.

Charlottenburg, 16th: The Emperor Frederick took an hour's drive in the Park to-day. A second microscopic examination of the discharge from the throat of his Imperial Majesty made by Professor Virchow and others, has revealed nothing of a cancerous nature in the malady from which the Emperor of Germany is suffering.

Hyderabad, 17th: Abdul Huq offers to return the money for the 12,500 shares purchased last year by the Nizam's Government provided he is protected from further demands and that his Highness's Government will not seek to break the company's concession. This offer has been refused by the Nizam's Government. It is, of course, regarded as an indication that Huq considers his position week. The Nizam's Government, however, are determined not to let him and his co-conspirators off, and no compromise will be made with any of them.

Bangalore, 17th: The Mysore Government is making special enquiry with a view of ascertaining the actual condition of the agricultural classes in this province in order to determine what measures of State aid might be adopted for relieving their indebtedness which is reported to be prevailing very extensively among the ryots. The establishment of State land banks is said to be in contemplation.

A SNAKE BITES HIS CHARMER.

A Snake Charmer living at Byculla, Bombay, has just died from the bite of a cobra from which he had extracted the fangs about two months ago. His brother, who is also a snake-charmer, deposed at the inquest that it was necessary to examine the mouths of snakes at least once a month to see whether new teeth were growing.

SUDDEN DEATH OF JUDGE SPENCER.

A PROMINENT citizen of Bombay, Mr. Nathaniel Spencer, Second Judge of the Small Causes Court, died very suddenly at his residence, in Nepean Sea Road, on Thursday morning. A member of the legal profession writes:—"In the death of the venerable Mr. N. Spencer, Second Judge of the Small Causes Court, and for some time acting Chief Judge, Bombay loses a judge of great repute as a lawyer and a gentleman of immense experience in all mercantile and marine cases. He died in harness at the age of 62. He has had seven years' extension of service, and it was fully expected that he would continue at his post for the next year. He never enjoyed sick leave or privilege leave, and was never absent from his court. His quick intellect, ready insight into all manner of complicated details, and his wonderfully sound method of weighing and appreciating evidence made him an unrivalled judge. All those who came in contact with him had a high respect for his judgment; and the honest hard work he did justified the oft-repeated remark that he did the work of two or three judges put together in quantity as well as in quality. He was a self-made man, and beginning life as a junior clerk in the Secretariat, and afterwards as a clerk of the Small Causes Court, he rose to be a judge, and did credit to his post for more than 28 years. Some years ago he went to England and got himself called to the Bar, and after his return he twice acted as Chief Judge. His wife and some of his daughters left Bombay last Tuesday week for Europe, and Mr. Spencer expected to follow them next year and enjoy his pension in England."

AJMERE METHODISM.

"ARISE, and build," is the order of the day in this part of the Methodist field. The indefatigable exertions of our Presiding Elder, whose untiring energy and unflagging zeal in pursuit of the one thing needful in any building enterprise, are so well known even beyond the bounds of his own large district, have made it possible for the Trustees to give a practical turn to the undertaking, which for many months past has been the subject of earnest prayer, and the object of constant and persistent endeavour. It is almost certain that that body will be able to secure the services of a competent contractor, not many days hence; and the friends (their number is legion!) who have so kindly contributed towards the work will be glad to learn that it is to be undertaken by sections, each being begun only when sufficient money exists for its completion. This plan will doubtless commend itself to more than one Christian community in India, who by long and sad experiences have been taught the odiousness of Church indebtedness!

The buildings comprised in the scheme, viz: Church, Orphanage, School, and Parsonage, are most urgently required, but the obligation to avoid getting into debt is quite as imperative. Spiritual prosperity, both present and prospective, is frequently endangered by the existence of a Church debt, which has a tendency to depress and discourage the membership: and very naturally so. The Presiding Elder and his associates do not intend to have any such millstone at work in this the charming capital of Rajputana; if grinding must be done (and whoever yet undertook a large building enterprise without grinding for hard cash?), it shall be done *before*, not after the event. The local Trustees are devoutly thankful that they have a Zaccheus whose fame for getting the wherewithal to admit of the supply keeping pace with the demand, is bigger than himself! "Good stuff is put up in little parcels!" More anon!

RAJPUT.

GOD MOVES IN A MYSTERIOUS WAY.

"No," said the lawyer, "I shant press your claim against that man; you can get some one else to take the case, or you can withdraw, just as you please."

"Think there's any money in it?"

"There would probably be some money in it, but it would come from the sale of the little house the man occupies and calls 'home,' and I don't want to meddle with the matter anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose the old fellow begged hard to be let off!"

"Well—yes, he did."

"And you caved, likely."

"No, I didn't speak a word."

"Oh, he did all the talking, eh?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard you say?"

"No I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit, in the least. You see I found the little house easily enough, and knocked at the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of a door a cozy sitting-room; and there on a bed, with her silver head high on pillows, was an old lady who looked for all the world just as my mother did the last time I saw her on earth. Well, I was on the point of knocking when she said, 'Come, father, now begin,' and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them, they shouldn't rebel at His will; of course, it was going to be very hard for them to go out homeless in their old age, especially with the poor mother so sick and helpless; and O, how different it might have been if only one of their boys had been spared them! Then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated; but at last he fell to comforting

himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with loss of their little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering if it could be consistent with God's will; and then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice." The lawyer continued more slowly than ever. "And—I—believe—I'd rather go to the poor-house myself, to-night, than to stain my hands with the blood of such a persecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat it!" said the lawyer. "I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires to God. But of all the pleading I ever heard, that beat all. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "that you hadn't told me about the old man's prayer."

"Why so?"

"Well, because I want the money the place would bring: but I was taught the Bible straight enough when I was a youngster, and I'd hate to run counter to that you tell about. I wish you hadn't heard a word of it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled. "My dear fellow," he said, "you're wrong again; it was intended for my ears, and your ears too; and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim papers in his fingers. "You call in the morning, if you like, and tell 'mother and him' that the claim has been met."

"In a mysterious way," added the lawyer smilingly.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

A SINGULAR DEATH.

THE *Faithful Witness* records the following singular death, which it is to be hoped is quite exceptional:—Died in Laodicea, the Prayer Meeting, aged one year. The health of this Meeting was poor most of the year, and its life was despaired of; but a few anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed, and the Prayer Meeting is *dead*. It died from neglect. Not a Christian was present when it died. Over forty were living within a mile of it, and *not one* was there. Had *two* only been there its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done for them. Two-thirds of the forty *might* have been there had they been so disposed, but they were not, and the Prayer Meeting died.

N. B.

JOSIAH ALLEN'S children have been brought up to think that sin of any kind is jest as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little feller, he was bewitched to go to circuses, and Josiah said: "Better let him go, Samantha; it hain't no place for wimmen or girls, but it won't hurt a boy." Says I: "Josiah Allen, the Lord made Thomas Jefferson with jest as pure a heart as Tirzah Ann, and no bigger eyes and ears, and if Thomas J. goes to the circus, Tirzah Ann goes to."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just that easy turn that he would have let him go with 'em. But says I:—

"Josiah Allen, if Thomas Jefferson goes with those boys and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a pipe." And that stopped that.

"And about drinkin'" says I, "Thomas Jefferson, if it should be the will of Providence to change you into a wild bear, I will chain you up and do the best I can by you. But if you ever do it yourself, turn yourself into a wild beast by drinkin,' I will run away, for I never could stand it, never! And," I continued, "if I ever see you hangin' round bar-rooms and tavern doors, Tirzah Ann shall hang too."

Josiah argued with me; says he "It don't look so bad for a boy as it does for a girl."

Says I, "Custom makes the difference; we are more used to seeing men. But," says I, "when liquor goes to work to make a fool and a brute of anybody, it don't stop to ask about sex, it makes a wild beast and a idiot of a man or a woman, and to look down from Heaven, I guess a man looks as bad layin' dead drunk as a woman does."

Says I; "things look differently from up there than what they do to us—it is a more sightly place. And you talk about *looks*, Josiah Allen. I don't go on clear looks, I go on to principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the soul of Tirzah Ann—as for Thomas Jefferson's soul, he bein' a boy it haint of no account?' No! I shall have to give an account to Him for my dealin's with both of these souls, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman, was pure for a man. If man has a greater desire to do wrong which I won't dispute," says I, lookin' keenly on to Josiah, "he has greater strength to resist temptation. And so," says I, in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tirzah Ann shall hang too."

I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace for him to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearin' and slang phrases, and a knowledge of questionable amusements, but in layin' holt of every duty that comes to him, with a brave heart and a cheerful face; in helpin' to right the wrong, and protect the weak, and makin' the most and the best of the mind and the soul God had given him. 'In short I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angels are not necessarily all she ones.

JOSIAH ALLEN'S WIFE.

WHY SAUL FEARED DAVID.

"And Saul was afraid of David, because the Lord was with him, and was departed from Saul."

SAUL was afraid of David. This is most remarkable, for was not Saul the king and David but the servant? Why then should a king be afraid of a harper? The king had the resources of the nation at his command. In a moment he could have surrounded David by an overpowering force; yet notwithstanding these advantages Saul was afraid of the young musician. There must be some explanation of this remarkable fear. What is it? It is the mystery of spiritual character, and that in very deed is the explanation of all the deadliest fear which paralyzes the spirit of tyranny and oppression. There was something about David which Saul could not comprehend. Not his physical power, not his social descent, not his musical genius,—there was again and again a look in the young face which haunted the king like a ghostly revelation. That face beamed with wisdom, darkened with unexplained apprehensions, and was lifted into dignity as if by a spirit of judgment. That young face haunted the king, followed him into his slumbers, reproved him in the midst of his vices, set up before him the image and aspect of an immeasurable kingdom. It is in this direction that we should look for the greatest and best influences of society. What are weapons of war, or mere strength of arms, or largeness of wealth, or the whole pomp and circumstance of monarchy? When the wise man ceases out of the land the power of the land is dead; schools, churches, institutions devoted to the culture of knowledge and the promotion of wisdom, these are the strongest bulwarks and defences of any nation. Hence the peculiar dignity and authority of the highest moral teaching. Righteousness not only exalteth a nation in certain moral senses, but it throws upon the observing enemy all the force of a spiritual fear, because in striking at such a nation he feels that he is striking at the supreme power and sensitiveness of the universe. As Judas was afraid of Christ in the garden and fell back to the ground when he saw the embodied holiness of the Son of God, so every king evilly disposed like Saul, or every ruffian band, or murderer like Iscariot, will fall back in fear from the truly righteous and noble character. David exerted no conscious influence; it was no purpose of his to affright King Saul; he attended to his daily business, cultivated communion with God, walked in the ways of goodness, and his quietly and simply doing these things invested him with that weird power before which the kingly heart quailed.—(*People's Bible.*)

NATIVE RACES AND THE DRINK.

It is proposed to hold a meeting of the Darjeeling Temperance Society at Darjeeling on Thursday, the 31st May, for the purpose of passing resolutions against the demoralization of the Native races by the traffic in drink as regulated by the British Government in India. Ministers and other gentlemen, desirous of furthering the above object, are requested to communicate with the President of the Society, (Rev. H. Rylands Brown), or the Secretary, (Rev. A. Turnbull), or Mr. D. Sutherland, Barrister-at-Law, Darjeeling.

ASIATIC SOCIETY MUMBAI

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi 8 a m. English, 11 a. m. and 6 p. m. Prayer meeting, Wednesdays, 6 p. m.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Service, 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.
Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

CHILDREN'S SCRIPTURE UNION.

THE usual monthly meeting will be held today (Saturday) at the Lodge, Girgaum, at 5 p. m. All children and young people welcome, and are asked to bring their Bibles.

JOHN M. MACDONALD, Hon. Sec.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

Rev. H. Mansell, Cawnpore, baptized three adults and two children on Sunday week; among the former were a pundit and his son.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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SATURDAY, MAY 19TH, 1888.

NOTES AND COMMENTS.

MISSIONARIES throughout India are invited to send to us for publication, intelligence of aggressive Christian work, and of the triumphs of the Gospel in the salvation of souls in their own districts. Such news will invigorate Christian workers in other parts. The enthusiasm of victory is infectious. God uses it for the revival of faith, and for the renewal of vows of unselfish consecration to His service.

Mr. H. G. E. de St Dalmas, in charge of the Friends' Mission, Sohagpur, C. P., writes to our English contemporary, *The Christian*, suggesting that "in connection with the Centenary Missionary Conference, there should be ten days of prayer in all the mission stations of the heathen world. The disciples prayed for ten days after our Lord's ascension, and were all filled with the Holy Ghost on the Day of Pentecost. The ten days of Conference, from June 9 to 19, will be days of prayer in London on behalf of foreign missions. There is time to invite missionaries of all Societies in all lands to make them days of universal prayer; and if all are of one mind and of one heart, and unite in bringing all the tithes into the Lord's storehouse, He will give a world-wide blessing, as floods upon the dry ground." We invite our readers to act upon this suggestion.

There is a good time coming for India. Let those who have been toiling here through long years take heart. Never were the Churches of Great Britain and America so stirred as they are now for the salvation of the millions of this country. Where dozens of whole-hearted followers of Christ have previously offered themselves for His service in India, we shall presently hear of hundreds doing so. The missionary movement among students of the home Colleges, is but the prelude of what is to be. In a truer, nobler, and holier sense, the time of the Crusades will return. It will no longer be necessary to issue urgent appeals for volunteers. Multitudes of men and women, in the early vigour and glow of life, called of God, will flock to the Standard of the Cross; while the Lord's stewards who have grown too old for foreign service, will deem it an honour to exercise also a divine abandonment, and denying themselves, will replenish the Lord's treasury as becomes those who live not for time but for eternity. Nor is there less hope for India from her own sons. In the translation of the Bible into the vernaculars and in other ways, there have been years of preparation. The time has now come when God will more manifestly raise up Apostles in our midst.

There is a growing demand in Great Britain for moral legislators It is felt that a man who is the slave of his own passions, is not a proper person to be placed in authority over others. During the late struggle to put a stop to the slave trade in English girls for immoral purposes between Great Britain and the Continent of Europe, and to abolish the system of licensed sin within the British Isles, some startling discoveries were made respecting the personal character of a number of prominent "statesmen" who opposed the righteous demands of the Christian public. Indeed it may be said that the ultimate acquiescence of the politicians in question, and others of a like stamp in those demands, was due more to fear of further exposure than to any other cause.

If moral legislators are needed at home, moral administrators are not less needed in India. Among the difficulties which confront missionaries in many parts, not the least is the scandalous behaviour of highly placed Government officials. Their lives not unfrequently cause the very heathen to blush. But in a multitude of instances there is at present no hope for an abatement of the scandal. To appeal to yet higher officials would be only to go from Herod to Pilate. It would be easy to illustrate that the highest official circles are not exempt from this moral corruption.

The appointment of men of depraved moral character to official positions in India has had other calamitous results than its interference with direct missionary effort in particular localities. It is an axiom which cannot be disputed that want of moral purity is inimical to the existence of any kind of purity of character, although sometimes expediency possesses the appearance of principle. Hence such men have been willing tools in fettering India with the twin curses of licensed vice and intoxicating liquor, which the Christian public of Great Britain is sacrificing so much time, and energy, and money in endeavouring to remove.

Necessary as it is to take steps to remove evils, it is still better to prevent their perpetration. The Christians of India must create a condition of public opinion which will force Government officials to manifest at least an outward regard for public decency, and which will make it impossible for them to enforce administrative measures which are a violation of the plainest precepts of the Book of God. We understand that following the example which has been set in England, there will shortly be instituted a Gospel Purity Committee for India. There can be no doubt that the operations of this Committee will, under the blessing of God, soon bring about the beginning of a purer condition of official life and public administration. It will be a Committee of Vigilance, working upon the solid foundation of Divinely revealed Truth, and upon God's principle that righteousness is always expedient.

The moral atmosphere will become hotter than the climate for functionaries, however highly placed, who having

"Left their country for their country's good"

consider that the Seventh and other Commandments are not obligatory in India.

Whatever minor differences there may be in doctrine and discipline; on the question of Social Purity the Church of Christ is a unit. This has been afresh illustrated in the remarkable Memorial from missionaries in India to their respective home Missionary Boards, asking them "to make such representations to the Imperial Government of Great Britain as will help to speedily remove the unholy institution of licensed impurity from India."

When this Memorial was despatched last week, 301 Missionaries belonging to about 40 different Societies had signed it. By the next mail an appendix containing additional names will be despatched. Signatures are still coming in. Such a memorial, illustrating the cheerful readiness of all sections of the Church of Christ to combine in a holy cause, is of good augury for the future.

The *Times of India*, in its yesterday's issue, makes some remarkable statements regarding the work of the Free Church of Scotland in Bombay. We hesitate to give them credence. Our contemporary is not a paper which any intelligent person can regard as an authority upon anything pertaining to religion or morals. But statements thus publicly made demand notice. We therefore hope that some authoritative person connected with the Free Church in Bombay, where a further costly educational building is in course of erection, will be able to correct the allegations of the following extract:—

"The Free Church of Scotland, which holds its annual assembly this month, has long been divided as to the value, from the missionary point of view, of its educational establishments in India, and the news from Madras will be a stimulus to a large body of contributories who are clamouring for a complete reversal of a policy which in their view is neither straightforward nor fruitful. That church has long practically abandoned all direct evangelistic efforts in India. Its establishment in Bombay, to take the example which lies nearest us, consists of a college, the routine of whose work differs in no respect from that obtaining at the Government and native colleges. Of its eight professors only four are even ordained ministers, and their work is to teach such subjects as physics, English, moral philosophy, logic, &c. Two of the other four professors are natives of this country, who have not abjured Hindooism. During the term the college prepares its students for the University examinations. In vacation the operations of the college are suspended, and the professors go to the hills like other people. This may be all right, but it is very different from the ordinary ideal of missionary work: and the Madras disturbances throw a cross light on the contention of the Foreign Mission Committee of the Free Church, that such education, which is freely denounced as leading in the Government colleges to the denial of all religion, may be expected in the Missionary colleges to yield results of an entirely opposite character. If there has been no similar disturbance in the Bombay College the supporters of that institution may take our word for it that this is only because here no student has shown any inclination to change his religion for that of his teachers."

THE CROSS-BEARING LIFE.

BY REV. ASA MAHAN.

We have the impression that comparatively few believers even have attained to a full and correct idea of this Divine life, as revealed in the Word of God. Cross-bearing is quite commonly understood as the taking up of those forms of duty which burden us and give us pain. On the other hand, the *entire* Christian life is represented in the New Testament as a cross-bearing life—a form of life in which the cross is never laid aside. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow me." Yet this form of life is represented as one in which the bearer is "*kept* in perfect peace," and as the only one in which he can be thus kept. Under the pressure of the cross we find not pain, but *rest*. "Come unto Me," says Christ, "all ye that labour, and are heavy laden, and I will give you rest. Take my yoke," that is, cross, "upon you, and learn of Me, for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke (cross) is easy, and My burden (cross) is light."

The cross, we must bear in mind, is really taken up when, and only when, self-denial is complete and perfect; and this is the only state in which "the peace of God, which passeth all understanding," can by any possibility "keep our hearts and minds by Christ Jesus."

The individual who was to be crucified was required to take up his cross and bear it to the place of execution. In doing so, he not only relinquished all the rights and privileges of citizenship, but consented to his own death, painful as it was to be. Hence, cross-bearing was taken by our Saviour, and the sacred writers of the New Testament, and also by all primitive believers, as emblematical of the true Christian life, the form of life in which there is an utter renunciation of all the rights and privileges of self-ownership, and an acceptance of the will of Christ as the absolute law of the entire being and activity, and His service as the form of life and activity which is to command supreme devotion.

How impressively is this form of life represented by Paul as exemplified in his own experience. "I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Hear him once more. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The same state is beautifully expressed in the following stanza of one of our hymns.

"Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my *all* shalt be."

Two questions arise for your heart and mind, reader. Are our lives, in the true and Scriptural sense, cross-bearing lives? Do we, under the pressure of the cross, find not pain, but rest to our souls? Unless we can answer both of these questions in the affirmative, do not let us entertain the thought that we are bearing the cross after Jesus.—(*Divine Life.*)

"PUT ON CHRIST."

BY REV. JOSHUA GILL.

Without Christ we cannot successfully expel the flesh. Having exercised with all earnestness the power of resistance, having denied ourselves and taken up the cross, we are just there short of deliverance. Christ must come in and deliver us. "Who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord." "Put on Christ."

To "put on Christ" is to have "the mind of Christ." "Let this mind be in you which was also in Christ Jesus." "We have the mind of Christ." "Stir up your pure minds." "Be ye yourselves also holy." When we put on Christ, He becomes our "wisdom, righteousness, sanctification, and redemption." He "purges out the old leaven, that we may become a new lump." "Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it, with the washing of water by the Word. That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

To "put on Christ" is to be filled with the spirit, to be "filled with all the fullness of God," to be "sanctified wholly," to be "cleansed from all unrighteousness," to be "saved to the uttermost," to be "dead indeed unto sin, and to be alive unto God, through Jesus Christ our Lord."

COLPORTER EVANGELIST MISSION.

This work has been in operation one year. It supplies a double need,—house to house visitation, and good books for the people. The success of our two first workers is highly encouraging. They have visited the N. W. P., Rajputana, Central India, South India, &c. They have laboured in true pioneer style. They rejoice in being "hawkers" for Christ's sake, because they carry food into famine lands. Their toils and crosses are abundantly repaid in blessings, and they know that there is "more to follow."

Your readers will thank me for calling attention to the fact that the late Editor of the *Bombay Guardian*, Rev. George Bowen, while a theological student, did this same kind of work. Taking 25 pounds of books from house to house among the people of the country districts, he sold, distributed, and preached the glorious gospel. I have heard him speak of the blessings accompanying this excellent work.

We need at once two more devoted men for the English Colporter-Evangelism; and shall be glad to arrange for the extension of this work in the vernaculars, as the Lord and His people open the way.

"*Many shall run to and fro, and knowledge shall be increased.*"

I shall be glad to correspond with any who wish to enter this work, or any who desire to promote its usefulness.

W. J. Gladwin,

Bombay.

May 17th, 1888.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson IX.

Sunday, May 27th.

Matt. xxvi : 67—75.

Subject :—Peter's Denial.

I. Introductory.

1. *Golden Text :* Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10. 12.

2. *Parallel Narrative :*—Mark xiv : 66-72 ; Luke xxii : 56-62. John 15-18, 25-57.

3. *Home Readings :*—

M. Peter's denial.....Matt. 26. 58-68.
Tu. Peter's denial.....Matt. 26. 69-75.
W. Warning to Peter.....Luke 22. 31-38.
Th. Avoiding temptation.....Psa. 1.
F. Ungodly sorrow.....Matt. 27. 3-10.
S. Godly sorrow.....2 Cor. 7. 6-12.
S. John's narative.....John. 18. 12-27.

4. *Memory Verses :*—73-75, inclusive.

II. Historical.

Immediately after the events of the last lesson Judas arrived in the garden conducting the Jewish rabble and the Roman soldiers who arrested Jesus, after a momentary display of Divine power on His part and a foolish exhibition of rashness on the part of the impulsive Peter.

They carried their unresisting Prisoner down through the now quiet streets of Jerusalem and in triumph presented Him for preliminary trial before the insolent father-in-law of the high priest, Annas, who had been high priest but was deposed under Tiberias, but whom the Jews still considered their lawful high priest. (John xviii. 12-13). It is thought that Annas and his son-in-law, Caiaphas, occupied the same house or lived in the same compound, or at least transacted their official business in the same place. Then they that had laid hold on Jesus led him away to Caiaphas the high priest (vs. 57.) Upon what occurred there we have the following descriptive homily :—

"As the history of the Passion proceeds, its amazing contrasts become more intensely affecting. Christ is now judged before the most sacred judicature then existing, but condemned by the most fearful perversion of justice and abuse of its forms. The Deliverer of mankind is in bonds ; the Judge of all is attainted ; the Prince of Glory is treated with the foulest scorn ; the Holy One is condemned as a delinquent, the Son of God as a blasphemer, and He who is the resurrection and the life is doomed to die! The type here rises in rebellion against its antitype, the shadow against its substance, and the eternal High Priest is condemned by the so-called high-priest of this year. The law is perverted and turned against the grace for which it should only prepare the way ; and it becomes the triumph of grace thus to deliver from the curse of the law. Lying bears witness against truth, and long-suffering truth thus wins its empire and rights. The Subject rises against his Lord as a lord, the Creature in the name of God against its God—and what do we hear? One sole testimony ; I am He! One sole sentence ; He is worthy of death! This verily holds good in the counsels of God ; but not in the sense of our earthly jurists, who, like Caiaphas, would offer up one literally instead of all." (Stier.)

It was into the courtyard of the palace of this high priest that the blundering Galilean disciple found his way. The servants and casual visitors about the place, naturally not in sympathy with the famous Prisoner whose trial was going on within, three different times accused Peter of being a follower of Jesus, but he as often emphatically denied the allegation. At length aroused by the crowing of a cock and pierced by a sad reproving look from his Lord, "he went out, and wept bitterly." Upon the denial of Peter, Nast remarks :—

"The fall of Peter was in perfect keeping with his character. It was not a premeditated act ; on the contrary, he was so sure of his ardent and constant love of his Master, that he would not heed His warnings. He did not know himself, and '*the power of darkness.*' Thinking himself stronger than all the other disciples, he rushed into the temptation, instead of praying not to be led into it, and preparing himself by watching and praying, as the Lord had exhorted him and set him the example in Gethsemane. His restoration teaches us that true repentance, after the most grievous offence fails not of pardon and grace."

III. Exegetical.

67. *Then did they spit in his face.*—This was the highest indignity that could be offered Him. "In all probability," says Lange, "the spitting in His face occurred immediately after His condemnation. It may be regarded as a consequence of the sentence, *spitting* being considered among the Jews as an expression of the greatest contempt." (Deut. xxv : 9 ; Num. xii : 14.)

68. *Others smote him.—With the palms of their hands* should be omitted as not necessarily implied in the Greek word *to smite*, it meaning to smite with a rod or stick as well as with the hand. *Prophesy unto us.*—Luke says (xxii : 64) they blindfolded him and struck him in the face. "As a prophet He was to tell them what He could not see. The devilish fanaticism of the superiors had communicated itself to the lowest officials, and spread in the way of sympathy from the Jewish temple guard even to the Roman soldiers. The officers became a band of murderers around him."—(Lange.)

69. *Now Peter sat without in the palace.*—This was the palace of the high priest. It was evidently, after the manner of oriental houses, built about a quadrangular courtyard, and Peter having gained admission through the assistance of a friend, (John xviii : 15-18), was warming himself at the fire which had been kindled in the open court. *A damsel came unto him.*—This was a maid servant who watched the door. "How soon after he had entered he was addressed by the damsel who kept the door, does not appear. It is probable that, as her attention had been specially drawn to him when he was admitted, she watched him as he stood by the fire, and that something in his appearance or conduct may have excited her suspicions."—(Andrews.) For this reason she accused him of having been with "Jesus of Galilee."

70. *He denied before them all.*—This shows the utter worthlessness of all his former promises. *I know not what thou sayest.*—So far am I from being a disciple that I even do not know what you are talking about. That was a most desperate and brazen lie.

71. *When he was gone out into the porch.*—Literally when he *was going out.* It was growing too hot for him around the fire, in the presence of the enemies of Jesus. *Another maid saw him.*—She at once called the attention of the company to him as a disciple of "Jesus of Nazareth" which elicited *the second* emphatic denial from the now excited Peter. If he had kept quiet and gone away he might have fared better, but much assertion in denial revealed his provincial dialect.

72. *Again he denied with an oath.*—The circumstance that Peter made use of an oath is recorded by Matthew alone.

73. *Thy speech betrayeth thee.*—The Galilean speech was so uncouth that they were not allowed to read aloud in the synagogue. They could not distinguish between the gutturals, and pronounced *sh* like *th*. But Peter was so excited that he went blundering and stuttering on to his disgrace and utter downfall.

74. *Then began he to curse and to swear.*—He invoked curses upon himself in confirmation of the truth of what he had so stoutly asserted. *And immediately the cock crew.*—Mark says, (xv. 68), that the cock crew before when he was going out into the porch. But he seems not to have heard that.

75. *And Peter remembered the word of Jesus.*—(vs. 34) This remembrance and "the look" which the Lord gave him, (Luke xxii. 61), brought Peter to his senses and he rushed away from the scene of his temptation and burst into a flood of penitent tears. The consciousness of his horrible guilt came rolling back upon him and he sank down in deep humility before God.

IV. Doctrinal.

1. The ways of Providence are mysterious. This dreadful occurrence was a life long lesson to the impulsive Peter. It was really the means of his salvation. Men are often saved by having their weakness shown to them. Temptations may, however, produce various results, depending much on inherent character. Peter and Judas, both, went out into the darkness ; but one went forth to meet the dawn and the other into "blackness and darkness" for ever.

2. This picture of the denial of the Lord as exhibited by the fall of that disciple who had been the first to confess Christ, has its peculiar and eternal import in the history of the Church. Hence we should study it : (1) In the source and antecedents of this denial ; (2) In its various phases and stages ; (3) In the repentance which followed, and which led to the only true and lasting spiritual confession.

3. Let all beware of vain-confidence and self-preference. It does not become us to boast, or resolve what we will do ; rather let us decline temptation as much as we can, and trust in the Lord alone to uphold us. Let us also avoid rashness, and pray for victory over the fear of man. In all these respects, we need much forbearance from our gracious Lord : thingh we be not traitors, we are prone to decline the cross ; though we do follow Christ, it is commonly at a great distance ; and it is not unusual for even His disciples to be afraid of being known to belong to Him ! But when self-confidence induces men to thrust themselves uncalled into perilous circumstances we may expect to hear of lamentable consequences.—(Thomas Scott.)

V. Homiletical.

1. The judgment of the world upon the Judge of the world :—(1) The false witnesses over against the Faithful Witness of God ; (2) The criminal occupying the seat of the high priest and the High Priest standing in the place of the criminal ; (3) Blasphemy in the garb of zeal for God, and the loftiest praise of God designated as blasphemy ; (4) The suicide of the world in the sentence pronounced upon the Prince of Life, and the life of the world in the readiness of Christ to submit unto death ; (5) The picture of hell and the picture of heaven in the insults heaped upon the Lord.—(Lange.)

2. *The denial of Peter.*—(1) Its source. (*a*). Its more remote occasion : (*a*) Transgression of the injunction of Jesus, (John xiii : 36). (*b*). Neglect of the admonition (Matt. xxvi : 41). (*b*.) Its deeper ground : (*a*). Unbelief in the word of the Lord, (ver. 36). (*b*) Confidence in the strength of his love to Jesus and in his own firmness of will. (*c*) Proud presumption in the midst of danger. (2) The denial itself. A manifestation of his fear of man, thoughtless haste, and importance. (*b*). Starting point ; a lie. (*c*). Gradual and increasing development : at first merely a denial, then a false oath, and at last imprecations upon himself. (3) The Conversion. (*a*). The crowing of a cock and the look of Jesus—awaken him to a sense of the real state of matters. (*b*). He perceives the truthfulness and faithfulness of Jesus, and his own weakness. (*c*). Godly sorrow and repentance. Thus we also learn from this how a man may be restored after having declined and fallen into grievous sin.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not necessarily committed to the views of correspondents.]

An Old Missionary on the Students' Revolt at Madras.

To the Editor of the "Bombay Guardian."

Dear Sir,—A strong lesson must be learned by Missionaries and Mission Boards. The outbreak of youthful fanaticism among the students at the "Christian College" at Madras may prove useful in opening the eyes of the supporters of Christian missions as to the relative usefulness of educational mission work. The Hindu opposition is not merely a whim of the schoolboys. Mission schools and colleges have been established all over India with the clear intention of converting the heathen to Christianity. The Natives see the motive, but guard the students most carefully, so as to nibble away all the intellectual bait, without ever being caught in the Gospel net.

The *Madras Mail*, in a frank article, hints at the way in which a thorough sifting of this subject may affect Missionary contributions. Of the Christian College it says :—"The theory of its existence is that it is a means to the end of making converts to the creed professed by members of the Free Church of Scotland; but converts are not made."

After other issues it proceeds :—"It is also an anomaly that of the sum which is collected in Scotland for the support of the Foreign Missions of the Free Church, a handsome allotment is made to the College. The latter anomaly may not be long lived, for when the Free Church realises that the allotment mentioned is utilised in enabling the College to underbid its rivals far more than in bringing in sheep to the Christian fold, there may be an embarrassing revulsion of feeling in Scotland which may be accentuated by the hardness of the times."

Christians in Europe and America are going to read, mark, and inwardly digest that challenge,—"Converts are not made." It is the candid remark of a leading secular paper. Further on it assures Hindu parents that this College "which is to a great extent supported by the voluntary contributions of the Scotch," "exposes Hinduism to none but a very remote danger."

How long will Scotchmen, Englishmen, *et al*, support branches of Mission work which are so nearly warranted harmless? The students of the Christian College said in one of their memorials,—"Though the aim of the College is Christian, we never for a moment thought that its immediate object was conversion." And, "We believed till now that the Professors of the College would never have anything to do with converting their students."

The Church of Christ will soon be asking, "Are those Professors successors of the Apostles who say so little of the great work of personal salvation as to leave their 'parishioners' room to make such remarkable statements?" Do not pass it by as youthful vaporings, for the fact stands out to all the world that conversions are so very rare, that when one directly proposes to embrace Christianity, a large rebellion occurs.

And this want of religious fruit is shared by other institutions. The *Madras Mail* says further, "As an institution established and maintained for the one great object of propagating Christianity the College has been a failure, and the same must be said of several other large Missionary Colleges in this and other Presidencies."

We are not opposed to religious educational institutions. Oh no! The writer was converted in a college. Bless God for that place and day! But I believe that educational work has taken undue precedence in many Mission fields and among certain Christian societies. The whole ground must be gone over carefully. It will be done. One result will be that simple evangelistic measures will be more than ever brought to the front of the conflict. Yes, and another result, that Mission workers will feel deeply their need of the Holy Ghost baptism to awaken the unsaved and to lead them to Christ.

An Old Missionary.

A WIDE-A-WAKE GIRL.

A Vassar girl tells, in a New York paper, of the curious ways in which some of the poorer students at that institution earn their pocket money. "Some of the girls who come up to Vassar," she says, "are as helpless as babes. They are the daughters of millionaires, and never brushed their own hair, or sewed a button on their boots, in their lives. They are only too glad to have some one do those things for them, and that is how the poorer girls make pocket-money. Last year a pretty blue-eyed girl came to college, and stated, during the first week, that her tuition and board were paid by a kind relative, but every penny for dress, car-fare, and the thousand and one little incidentals, she must earn herself."

Soon after her arrival, the following announcement appeared on her door :—

Gloves and shoes neatly mended for 10 cents each.
Breakfast brought up for 10 cents.
Hair brushed each night for 25 cents a week.
Beds made up at 10 cents a week.

"That little Freshman made just $150 the first year," continues the account, "and that paid all of her expenses, and a good part of her tuition fees."

CHANGE IN DISPATCH OF MAILS.

The monsoon sailings of the P. and O. mail steamers from Bombay will commence on May 22, from which date, until and including September 11, they will sail on Tuesday, instead of Friday.

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From Marseilles.—Mr Duchesne Mr T Holden.

From Suez.—Mr H F Weston.

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Per P. and O. Str. *Shannon*, *May* 18*th*.

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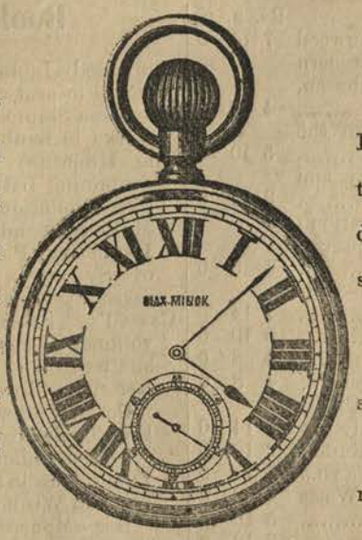

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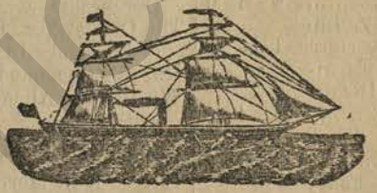

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